Tuesday Oct. 16, 1962 Played Dec. 13. 1962

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A person belonging to the Wednesday group asked: Could he come to Tuesday? I said No. Then, he asked why. And I told hi, becuase I think you do not work. By implication, I also told him that Tuesday was a closed group. I do not want to have too many people in it and the qualification was that a person should work. Naturally, it means that I assume that everybody in this group then works. But, it is not all. There are two things. One is, of course, that you work. That goes without syaing that you have had experience of work, you know what it is about; that you know the direction inwhich work can go for you, that whatever is the value of work for you, that it is worthwhile enough. And that leads to the second requirement: That is. that work actually has a meaning for you in the sense that you cannot do without it. I mean by that, that even if you cannot go to groups any more, or, if for some reason or other that you went to unihabited island, that at least you would take Beelzebub with you, and, prehaps, the Bible also, but, in any event, Beelzebub. I do not know how close you are to that particular requirement. I think it is very necessary for yourself, every once in a while, to take stock: Do I belong to that kind of a person, to that kind of a group who really considers work that important? And you have to come to certain conclusions regarding it because the conclusions will not alwyas be the same. they will be different at different times. There will be times when you fell that you could work, that you should work, and that you cannot work. You fell that you should be able and you cannot do it. Your heart is in the right place. You realize it is necessary. Circumstance prevent you, or you yourself are in a certain state inwhich you are prevented. You cannot alwyas go around it. You do not know. Still, you know that

you belong. And it is this question of belonging to something that is like a solidarity among us that has to be very strong in a group of this kind. And that, one would call a esoteric group because it is not so much a disclosure of certain ideas that, you might say, are a little secret. It is really that one feels that we are workong together towards a common aim. And, for that reason, now assuming that you belong to a group of that kind, and that you have a feeling that work means somethibg to you, and that you really could not do very well without it, that is, that you will never forget it, then also you have an addition obligation. That us, that you know exactly what work means. This, I think, is absolutely important for all of us, so that we do not talk about things we do not know. When we do talk about ideas, concepts, meaning of certain words, that we all understand it in the same way. That there is no room in many of these conceots for personal interpretation. And that it behooves all of us to become very clear about the maning of objectivity, the meaning of being awake, waking up, and the effort which will lead to that. There is a certain field in this kind of knowledge, of course, that is dependant on interpretation. That is, one can have a certain idea about it. You cannot immediately verify it with your experience. And therefore, you have to let it go at that what seems logical. Also, in that direction, I think logical explanations, more ot less theoretical, also have to stand that kind of a test; that when we talk about the AW og Heptaparaparshiokh, that we know what we are t alking about., what is the m aning of it. That we can study, but not as far as we can experience it. If we talk about the Enneagram of a food diagram or things that really concern us, in the totality of this what we now call Gurdjieff's ideas and as a philosophy, that w e have a certain amount of understaning. Last time, I suggested that you ought to go to the reading. I still say it. Altho naturally it is rather limited

because we cannot accomodge everybody at the reading. And I also said that it was very good also if at times whn you heard certain other persons talk about it, that you start to discriminate and to find out what you understand and what is right for you; whatever you think is right and not necessarily to agree with the last speaker so that you do not get into a certain state of confusion because you do not know. There is, in this group, no excuse any more for not knowing. I say this quite advisedly because we have an opportunity to talk about it. And I will go to any length in order to try to explain what I understand by it and to seeif that some how or other harmonizes or fits into your own concepts and also could be based on your own experience. So, regarding that, I have a task. And I will try to fulfill that task in the bast way I knows By constantly trying to remind you of the fundamentals of work, and also whenever there are certain questions, that I will try to formulate it in such a way that it might become clear and logical to you. And, if it is not, it is up to you to ask and continue to ask questions until you are staisfied , until the subject is exhausted, or until you come to the conclusion that you have to d alittle more study for yourself or that you even convince me that I amwrong. All of that can be possible. And you must work in that way also together. Together with me. In that way, I depend on you. In that way I have undertaken a certain responsibility obligation and that obligation I want to fullfill to the best of my ability. And you must help me. There is another quwstion that prompts me to say this. Madame De Salzmann is coming tomorrow. Tracol is here already. It has been customary, as you all know, that at the time when we were at the Foundation and even partly last year when we were partly away a little bit and had our own groups already here, that it is customary that these groups, I do not know what at the present time their plan is, but if it is similar to what they have done, that in such

groups, certain members of certain groups are for a little while, while they are here, under their jurisdiction. I have been hard put to know what is right. You understand that I do not want to oppose anything that could be of use to you. I do not want to hold anything away from you. I do not want to close doors where it might be possible for you to extract or to get certain information, or where it might be useful. At the same time, my attitude towards that possibility is not, I honestly day, very favorable becaude I do not beleive in it. I do not think it is right. I tell you why. As a group, we work. We are trying to understand work. We ~~xxx~~ try to talk about it. We try to explain things. When we think back on a group and a meeting, what is it that we recall? For me, it is ~~xx~~ not so much the facts or the knowledge ot a certain explanation, unless it happens to be, let's say, fitting for a certain question you might have had in mind. But when you think afterwards about a meeting, what is it that you carry home with you? You have within yourself a certain amount of date and knowledge which you an use. And what you nee d is help in the sense of being inspired, in the sense of wishing to work. It is not necessarily that you them ~~xxx~~ immediately, the followi g day, start to apply what you have heard the day before, and moreover I know very well that in talking of an evening that we touch on many subjects and that prbably three-quarters of it you forget. It cannot be otherwise because it is too condensed and there are too many things that come up that probablt have no meaning for you. And it reallyreally does not matter at all. But what is lasting and could be lasting is a certain emotional effect to which you become subject. And, if you are in the right state, that is, if you are willing to be effected, you receive something of that kind and not necessarily intellectual knowledge or a few more date or some information or formulations. This I consider the most imporatn part of group work because the

data you can gather. You can read about it. But the impule, the wish to work is quite fundamental. And if you, ~~xxx~~ smome way or other, in having ameeting of this kind, can go home with a wish, really that something must be done by yourself about yourself, then taht is the accomplishentnx and that is the fulfillment as fas as I can see of this meeting. This is a question of inspiration, this ± is a question of kowing each other, this is a ~~q~~uestion of underp standingx each other problems, more or less. This is, of course, based only a little longer association with each other, that we know of ourselves and in particular in what conditions we live and what our difficulties are. And it is utt erly impossible for mome one from France to come on and to talk in any other way but a little bit of intellectual knowledge. And it is that kind of thing that I am afraid of. I do not wnat to be in your wgy. ~~I~~ would like, and I give you,at the present time, a task for all of us, all of us without exception, to write me a ~~k~~ittle note in the next couple of days. I want you to think about it. It is a problem for me. I cannot solve it really, I can solve it but I want to be fair because it concerns you. It does not concerb me. For me, it does not make any difference. But it concerns you. I would like you to write ~~m~~ in just afew words what you would like, what you really want. It does not mean that I will be able to do it and maybe I am not even confronted with that particular question. And it is only if the problem comes up that I am guided a little by what you say and what you fell and what you wish. And do not ~~xxxxx~~ spare me for one moment. Do not think you have to be loyal to me or do not think you will hurt me if you say: Yes, I would like to go to Madame De Salzmann and M. Gracol and listen to them. It is quitr alright. So, be fair about it. Some of you knwo what they are, have heard them. Others may have curiosity ~~with~~ when they have not heard them. Think about it very carefully. Come to a conslusion and an honest one. Write

to me if you please in the next couple of days because I have to make up my mind very soon. Do not fail me in this. It is a task for all of you. And after you have thought well enough, I am quite certain that after twenty four hours you can come to a conclusion. You write to me at this address. Please let me have it. I will be guided by it to know what is best. There are many things in working together I think you must also understand. We have been trying to do it every once in a while. Sometimes we have worked together in Brewtser, physically, trying to do certain things together, in building or in cleaning up or whavere it may have ebeen. We have done some Index work. We have gotton together every once in a while on what we call Monday evenings. We have had some lunches. We have had a number of discussions. We have had a few gatherings. We have had a little bit of that in a general way. Movements belong to that kind of thing, of general cooperation among us. I hope you understand the reason for that. It is not just a chance of bing together nd doing physical work. There is something wich more important and that is what you have to remember. And I say this now espescially regarding Index work. The movements class on Monday upset work on the Index. As a result, fewer coming who cannot come otherwise. I cannot chnage that. It happens to be that one evening. We could work a little earlier. Start at six, work until ten, for whoever can. Before movements come. Go to movements, come back, whatever it is, if you feel you can do it. But what is the reason for getting together to work on the Index? It is that you yourself put yourself in a different kind of situation where you can remeber yourself more. And it is exactly the presence of each other that can help remind you. So that it is not just a matter of putt ng a couple of cards together bu that it is work on yourself in a surrounding that can help you much more to be awake. And that you use it for that purpose and not simply for making a little Index. Anybody can do it. This is the necessity of the creation of a certain atmosphere. That is

why I am against this kind of hysteria that has so often been apparent in just working, workong, working for certain things. Or, as it is sometimes done at Mendham, fast, fast, fast. We forget the reason why we want to work together. The sole purpose is to be awake, to make an attempt of being awake, to make an attempt at being conscious, to remember oneself, to see what we can do to help each other, in telling others by your own attitude, by the way we are that something else takes place and not simply the ordinary physical appearance of sitting together, or shoveling together, or cementing together, or doing whatever we do simply for the sake of ~~zhiz~~ having a chance. Other wise we do not have a chance. You can say, "Yes, I come but I can do almost anything whne I am at home, I can wake up." Yes, I know that. You can. Theoretically, absoljtely true. You can do anything you wish at nay place at any time. The question is: Do you do it? And here is an opportunity to get together. Now, if you wish to work on the Index, and you are serious about it, I must be able to count on you. Do not come in just haphhzardly. Ydu come or you don't. This also I would like to know. Mither we continue with things in the right way or we stop it. I do not want to waste any energy; not my own, not anyone else's. Work is too important. Time is short. Time goes by tremendously fast. We do not catho it. We do not work enough. We do not remind each other enough. We are not honest enough to tell each other. Still, I know, at times, we make an attempt. Try to get rid of all the various things that you know are in your way: your vanoty, your stupidity, your nonsensical behavior sometimes, you being hurt, stepped on your toes, you with bad thoughts about others, you with criticism. Try to get around it. Forget them. But try to work and help each other to work in that way and use whatever opportunities you have. When I suggest something, I mean something by it. It does not

matter to me, again I say it, of you do it or not. I hope you do it for your own sake. If you do not do it, someone else will do it. If I need it, I ask a hundred people. Nobody at the pres nt time will ever prebenet me from working. But maybe because I am familiar wiht it a little longer than you are and probable y because Iam a little bit older. But, do not think it is senility that makes me speak this way, or the idea tha maybe tomorrow I die. Not in the least. As far as that is concerned, my own attitude towards work is just as clear as it ever has been and it will remain clear until the day I die. For yourself, you have to become, I think, clearer, more depandable, reliable, not to let certain things of ordinary life, ordinary nature,ordinary personality, vanities and the like, interfere with the one aim that by this time you should have: The aim to fulfill your function in life and to find out where is your place and what is the meaning of your existence. What can you do day after day? In how far can you pray for that kind of guidance, and then to know and to work simply, without too muhh wish for being recognized. So, whoever wants to work insome form or other, let me know. My time is limited of course. You know that. I have asked and suggested once that you do not bother me too much. The telephone rings sometimes quite a bit. I do not alwyas have time to talk. But, when you need me, if you think you need me, I will always try to be there. Now questions, questions about work.

QUESTION: (Taylor Morris) Mr, Nyland, about All and Everything, it seems that so much of the time he is pointing the way to the exact opposite of everything in life. And I beleive that way and I think that, I wonder how far it can be carried? In a way, it seems like if everybody eats peanuts and throws away the shell, we should eat the shell and etc. All the way thru, in everything, in every way. But, why don't we?

ANSWER: Well, you know, it is very interesting, It belongs to the kind of question that has much more vlaue than you just assume. I got a letter from Bennett recenly. We have been I wouldn't say, corresponding a little bit, but we have been trying to be open. I said and I told him certain things that U beleive that he had done which I really do not approve of, and where I thought he forget what is the meaning of Gurdjieff was. He came back with a letter inwhich he used the phrase'Strirring the porridge'. He meant by that, that Gurdjieff's life, all the time, was interested in whatevee he did towards others, and, according to Bennet also what he said and what he wrote, was to help people to do just the opposite from what they would expect to do themselves. And, in that way, to keep the porridge,as it were, s tirred, never allowed it to crystallize. And, whenever it was crystallized, he would come in and disturb it. To some extent, Bennet is right in that as far as Gurdjieff's life was concerned and also as far as the first series is concerned. You must remember that Beelzebub is only the first series. And that he very definitely said,"mercilessly to destroy in the mentation and feeling of human being, certain notions. This is the three books of the first series, completley devoted to the idea of destruction, not to the idea of building building, not to telling you what to do, but simply to destr y it. The second series indicates that other possibilities exist in the form of remarkable men he has met. The third series is made up of, I said it once beofre, life is only real as I am. And particularly in the third book of the third series, here is a chapter called the inner and outer life of man. It is material that is not available. You get a little glimpse of it when he talks in the last chapter, From the Author, in Beelzebub, about the possibility of man going from one stream to another.

And that altho one must think that it is easy to cross from one stream to another, that all those who have already passed a certain age, for them it is not as yet too late. He indicates by that, that here are certain possibilities open for man, even if they may have been spoiled partly by their own education and civilization, whatever their culture has been and whatever their mechanical life has meant to them, and even to whatever age they may have advanced already, provided there is in them still a desire that they wish to change, relaizing that that what they are is not a correct way for a human being to behave. Now, you have to see that that what we are trying to do, when we talk about certain tasks, about certain habits, certain realizations of our ordinary behavior which is quite mechanical and unconsious, that certain shocks are necessart for ourselves in order to wake up to such a fact and then in the acceptance of seeing what we are, that we, on that kind of a basis, have a realization of the possibilities of actually coming to groups with that what is truthful in our lives, and that what we really should be and not what we think we are. So, it is a question of a doing away or trying to undo the results of the consequences of the organ Kundabuffer, so that we do not see things upside down but that we see them as they are and that we dare to face them. And that we then being acuainted with that kind of truth about ourselves, that we then will be able to work on ourselbes in a certain way. So far in Beelzebub, there is not much detailed information of how to work, excpet that statements are made about sleep and being awake, about Parktdolg Duty, about certain indications, particularly in AsiataShiemash, regarding objectivity, and the necessity of the development of conscience, that what is meant by subjectivity, all over the place, how different people are effected and how they behave at the present time, and why he calls them

slugs. All of them are statements, you might say, which are negative but if one could see them in the light that if they are negative, there must be something that is positive, it would be then that waht is the negation of such negativity which could become for oneself a positive value of real work. So that between the lines, this destroying indicates that there is a purpose connected with it. To a certain extent, Ouspensky, I thinkx I mentioned it last time, Ouspensky's book is a little bit further because it indicates at time what is meant by work on oneself. And there is a great deal of that kind of information that belongs to esoteric knowledge of some kind, inwhich people are told what to do. But, it is, of course, not only Ouspensky. It is a variety of different kind of religions inwhich you can find exctly the same kind of work, like the Only Way of Buddha, And the meditations of Buddhad for his disciples, certain statements in Sufi books, Maharshi, things of that kind with which we alos are familiar. The description of certain states by Krishnamurti, things of that kind already indicate that there is a possibility for man to become what he is not at the present time or if you wish to sayt it in other words, to make available to him that what he has. I do not garee with that entirely because I do not think he has it. But it comes to exactly the same thing: that ig I have something and it is not available it is just as good as not having it. So, what is the purpose of such destruction? It is to build up hope with sudh destruction that a positibe value can gradually be unearthed. And it is this kind of digging for that what is not essential in us and is buried, that it could again come to the foreground and become in us a guide or something with which we now can work and which become more reliable.

So that the formation of that what we are trying to work on, let's call it Body Kesdjan or Soul Body, is very much like tryint to build solidity within oneself which is like a rock on which our lives as they ought to be and should have been from the beginning, can be built. You must not forget that whenever we talk about conditions of Earth, that regarding the possibility of evolution, the conditions of Earth are not of any use as such; they they, as conditions of Erth, have to become a servant for becoming something else. And that the conditions of Earth as we are as human beings, never are sufficient for becoming a master. They are useful. They have to be eaten. They have to serve a putpose; a fulfillment of life on Earth in order to use the level of Earth being or the level of my being on Earth as a stepping stone towrads a different kind of level of being which sometimes I cannot describe. And sometimes the descriptions is necessary to put it in words of n gativity. All that I can say is that I am saying that objectivity is something that is not subjective. Waking state is that what is not alseep. Consciousness means that what is not unconscious. Conscience for me is that what I do not have because that what I call conscience does not function at any one time. You see what I mean? It is that necessity of seeing that as a possibility that makes me go first to the destruction of that what I now attach value to and which value does not exist than only as far as this Earth is concerned for the purpose of living here. But we are not primarily, I have said this many times, we are not primarily interested in life on Earth. If you want to put it religiously: See ye the Kingdom of Heaven. Certainly I do not find it on Earht. Altho it may be within me, it does not mean that I me immediately will have all the things added unto me, only when I start to seek the Kingdom of Heaven. And when I call it

Heaven, it is not Earth. It does not say be a good man on Earth and all the things will be added. ~~Mark~~ No, quite differently. It is something that is of a different kind of nature that first has to be manifested or reali ed or actulized on Earth by means of the conditions of Earth and then I will be able to rise to a different kind of level not of Earth. But all things I have gone thru and experienced on Earth and that has made me, even my body is absolutely essential for the formation fo something else. But not in i self having any particular value when I have in mind the possibility of evolution. I must make distinctions all the time about staying on this ~~plain~~ plane on which I now live or having the possibility of mounting or rising towards something perpendicular from the plane in which I am. And constantly work must have to do with how to reach that higher plane. Otherwise, evolution as a word has no meaning whatsoever. I do not understand why you object to it. You can only object to it if you still hang on to a variety of things that you consider dear and wonderful, that you as yet cannot apparate yourself ~~fam~~ from it because they still have that kind of a meaning and you do not want to give them up. And probably it is right. It is true. It takes a long time before one gives th ngs up, particularly if they are a little bit deeper ingrained and because we have been taught so many times to consider the value of this Earth as valuable. They are, for Earth, but not more. Not more than that and if my aim is some where else and the accent of my living is not on Earth any more, if I actually wish to see that in this life, the whole point of work is that I am dissatisfied with the conditions inwhich I am. I have questions which cannot be ansered in ordinary terminology. And it is only for such people that Gurdjieff has a meaning, not for anyone else.

It does not make any difference whatsoever for anyone who is a nice expert and could do whatever he pleases, who has two cars in the garage and five chickens in the pot or whatever it is. It is not for such people. It is for people who are disturbed, who do not know which way to go, who are, at certain times, at the end of their rope and they do not know how to continue. It is for people with real questions, people who are, in themselves a question mark. Only then macan Girdjieff take on a meaning for them to which they can, you might say, they can cluthch, hold on like an anchor, towrads which they reach because it is a way out. I am looking for a way out. I am not looking for an improve,ent in the condition inwhich I am by staying th in this sluggish atmosphere. You understand what I mean?

Q: Yes, but shouldn't we in our lives go more against the....

A: First seek the Kingdom of Heaven. Then you can go back to Earht and be a good man. I have said many times it is three steps: Observing means seeking the Kingdom of Heaven, getting to the place whwre I see truth as it is and not thing upside down. The second is I participate in my life with whatever is required of me to fulfill the functions of my life and to pay for my existence, to pay Caesar and to pay God. This I must do after I know what is what, what I can rely on, what I can depend of of my own, that I khow what I am talking about. And then, with that, I can participate. I then can give. I then can live. I thencan manifest the way I ought to be. But I cannot start with that. On what will I base it? On stirring the powridge? On simply beleiving that Bennett is stirring the porridge? For whom? Who will look up to him when you read his book Witness and you see the God-awful conceit that is pratically on every

page. Unless one goes first thru the valley of death, then you will live. He who loses his life will find it. The Bible is filled with statements of that kind and there no getting away from it. There is no short cut. There is no back door. There is a royal road. Narrow, yes, and difficult, with obstacles, but rewarding because it gives one the value that is really, is hunting, as I have said many times, for the golden stag, the pearl of gerat price, that what is hidden. When I find it it does not make any difference any more; I can go one mile, two miles, ten miles, with anybody, any place on Earth because I can be. Then I am. But do not put the cart before the horse. First work. First wake up. First see yourself. First come to xxx an adjustment regarding yourslef. Do not be foolish about beleiving things that do not exist. Have your feet on the ground. The truth for you is that you are a machanical, automatic man. You are a man, so called, still in quotation marks. You only are half a man, half the possibility, half that what you could become, half what you are now manifesting. No being or Spritual Body has any development than only that what is related to air; Do Re Mi. And unless we make impressions conscious, there is no food unless I happen to make it and wish to digest it. But I do not do it by just hanging on to this or that or that. It may take a long time. It may be very difficult. If I am attached to a great many things, certainly I will have to lose my life in many different wyas and there are many times that I do not want to give up. But I love myself and I am vain, that I beleive that I cannot do without this or that or the other. Naturally it will happen because that is the way I am brought up. That is the way I feel when I am on Earth. That is the way I am subject to the Law of Gravity on Earth. I can not just rise aboue it. It is impossible. I have to do it the slow way; time and time again, moment by moment, whenever I can. When

Whenever I happen to think of it, to convert it into the actuality of being awake. And constantly trying at such moments when I can be aware, that such moments gradually become more predominating, so that they then attract, as it were, in themselves a center of gravity to where it should be, where I am, where ones essence is, where I am in reality, from which stand point then I can see myself and then I can say, "Lord, take me. I am nothing; not my will." What do I call my will? My desires, my little bits of things. It is that I am so attached and I still want to beleive it because I am dependant on some one else telling me how wonderful I am. The hell w th that. When one talkss bout life, when one talks about the value of life, one must stand and learn to stand alone. One must climb up the mountain like Nietsche and leave the multitude and all the populace dwon below. Certainly it is very nice and lovely for a little while. But climb up the mountain. It is nice and warn and cozy and comfortable but as one climbs, it gets a little colder; not so easy and a little windier and less and less plant growth, less flowers. Finally, above the line of the forest, there is nothing else but a couple of little things that stick up out of the rocks. And even then one climbs and one keeps on climbing because once and for all one has mad a promise for oneself that I wish to beopme that what I should be. Then, one does not let it go. Every once in a while, when one is climbing, even if there are not many ppople around and one becomes very very lonesome because it is very difficult to climb and still be understood by someone else who is not there. But, I can turn around and I can see. I see everything that I have gone from, where I came from. And it unfolds itself as a panorama for me, and I see distances and I understand values. I see colors. I see everything related to each other. I see pers pectives. And here I

am, poor man, standing all alone. But what of it? There is something in one at such a time with such inner joy that no one can ever take away. At that time, one is born. This is life. This is life how it can be. This is life towards which one ought to strive. This is exactly what is interfered with, with ordinary life because ordinary life, our mother nature, does not allow this kind of thing to happen. She wants to hold us together in a little fold; all together do that we are smug and keep our fingers out of the pie. She does not want us to disturb things. She wants us to be nice, meek, little sheep., all in one herd, following. You go to the left - the hidden persuaderd. Do we follow them because we have to buy this and that? Our nice advertising men, spiritual advertising men, including ministers who profess and who are as vain as they (??).

QUESTION: (Robert Viespi) I set out to do this task that you had given me. And all day today I thought about reporting on it. Allweek I thought about reporting on it. And the task went well until Sunday. It was not as difficult as I think it should have been. Except that despite the fact that it was not difficult, it had, it was a very good week, work week, because, aside from smoking, I used many other incidents: being at a new job, different work hours, driving alone, being with members of my family. I was able to use this. And I was able to get a kind of feeling that I was really in control. And even situations where I most likely would not have been in control, this week I was able to see my way thru. Sunday I was on pipe, and I was tempted to smoke two cigarrets later inthe day. They were my brothers and they were a kind that I particularly like. And the funny thing was that I did not do it in a moment of weakness. I did it

because I wanted tp. I want4d to smoke a cigarette. I knew I was breaking my task. And I really did not, at the time, I do not know if I do now, understand why I did it except that there was a sat-uation and I lit the cigarette and smoked it, twice. I decided that this was ridiculous so Monday and today I did not smoke any-thing atall. This was my way of seeing whether or not I could still be in control of myself. And that worked. Idid not smoke. But it wasn't (??) in provididn g many many moments of real aware-ness, hearing my voice, many things which are always there to use, and I was able to use them. I still have a feeling that I need a task which is, I do not know why, but which for me would be diff-icult in a physical way. (?????)

ANSWER: If you trun ti around now, Robert. For instance, instead of not smoking, you smoke. But, something attached to it.

Q: Yes, but if I may. I thought ix of this. In fact I said the cigarette had become so significant, why not chain smoke all day long. It should produce something of real significance. But I have a funny thingx that this whole business connected with smoking, that it is not good for me.

A: Drinking? Is that good for you? Alcohol?

Q: It does not bother me as much as smoking does.

A: Then drink some more alcohol, or water, if you like, milk. When you talk, can you talk louder.

Q: Yes.

A: You see, instead of denying it, emphasiz e it. Make it much more but under the same obligation: Be awake. All the time for one pur-pose only: To be awake. You emphasize what you are saying in a certain way. Use long sentances instead of short sentances. I do not know. Change yourself. Not always deny it. But chnage it in such a way that you wish it. There is really no particular diff-iculty that you smoked on Sunday than only that you had set out not

to smoke. You still were under the influence of the task. If you had said, " I am willing now to forego the task because the task has to lead to be awake and now I will be awake while I smokee a cigarette, ", then I can undo the task; only for that reason, that I will be awake. Then I can take that responsibility. But not in any other way.

Q: Well, I do not think I have the right to take that responsibility.
A: Yes, you can, if you wish, provided it ends up in being awake. You see, for yourself, you do a task for yourself and you know will enough if you could have kept at or not. You know that you could not. You do not know why." So, this is a statement you make: I cannot keep a task. On Sunday, I failed. But I could substitute something on that Sunday.

Q: I was very awka e when I skomed the two cigarrettes but that, in my mind, was not right.

A: You are quite right. It was not right. But the result was still what is the purpose of the task.

Q: Yes, I understand that.

A: You understand what I mean by that. You take now a task that you can keep 100%, for one day. 100% for one day. You have to teach yourself that there are no further excuses possible.

Q: That is exactly what I want to do.
A: I said the other day, "Come hell or high water, regardless." The train leaves at ten o'clock and there a million dollare inheritance for me. Boy, will I be there. You know? This is the kind of thing. I do not want to fail for myself. Gradually, I have an idea baout myself. U want to build it up. I am not trying to make an impression on anyone else. I have only something to consider regarding myself so that I can live with myself, that I actually need not be ashamed, not that I have to tell some one so that I blush or whatever.

No, it is my own affair. I would almost say, "Not even God knows about it." But you know it. Your conscience know it. So, even if you wake up, you know there us still something wrong. What will we do? Do it again and make it 100%?

Q: No, I don't think so.I think I should give myself a task without, if I don't have to, teeling you now, and then next week,....

A: Alright. You try that. Let me ask you: Do you like to do it?

Q: I do not understand.

A: Do you have a desire to want to do it?

Q: I question what has created the desire. I kbow it is a desire to work, and I understand the reason. But, it seems, (???) that there is something connected which is realted to ordinary life which I know is not right.

A: Do you do it as a certain adventure? Dp you do it as something you want to find out? Like a research? Is it like waking up and saying, "Here is a day." You see, the attitude has to be that kind of really wishing to find out your strength. You test it.

Q: This is (???) the kind of task I want for myself is to be able to be physically stronger; to be able to get up out of bed, to be able not to eat sweets, to be able to give up smoking. These kind of things.

A: Yes, that you can have your body, you might say, take it or leave it. It is not so difficult. But ~~if~~you have to start with small things, not big things. There are many things you can already, I am quite sure, do without. It is not so difficult to give up if you smoke a cigarette half way. Youcan extend your hand towrads a piece of candy and not take it. You can say certain things, intending to do this and that, and not say it. I am quite certain that there are many things in life that you can say that I can do it, yes, I can do that. For instance, you walk on the street. You make up your mind that for one block you will be present

to yourself and you will move your feet slowly, one after the other. You will walk another block and say, " I will not move my hands. Never mind that other people say, " He is stiff or he has arthritis. " You walk. Can you do it?You extend your hand to someone to shake hands and you do not do it. You can do many things, but you must do them. Then you knwo you can do it. It is not done in theory. It is not done by just sitting at your desk and say, "Oh, yes, that I know.X Observation, sure I know all about it. " You see, what I mean? Then you extract from that, I would say, at the end of the day, the fact that you have made such attempts and there were attempts where you were sucessful; that you restrained, that you overdid, but you did it becuase you wishes it. That gives a strength to someone. To make up your min to go to bed at ten o'clock ; I do not care who calls. To sit and not ans wer a telephone. I do not care who. Maybe I do not kbow what, but I have made up my mind. My mind at times becomes much more important than anything else on the world. Not at other times, It changes of course. But I wish to find out what are the means that are at my disposal. You see, I test my strength by lifting a weight. I learn a dexterity by sawing, by hammering, by shoveling. But, whatever it is, I get out of breathe when I run. I will find it out. I take ten deep breathes at a certain time when I wish. My body, it will have to follow. You see what I mean by that? It is that one boeomes much looser in seeing you r body as an instrument for your own good, an instrument that has to serve you. Something in you hasto be served by means of this. And that what the body is, of course, it has its own wishes and desires but they are not so terribly strong. Sometimes

they are, yes. But there are many times you can already say, "This is nothing to me." And, again and again when I say such things about myself that I can do it, it has to be linked up with the purpose for which I try to gain control. I have to be awakened by the opposition of my body. So, when it is too easy, I will not wake up. So, I have got to find a means by which my body objects just enough to help me to remind myself to wake up. Then, it is useful. But when it stays in the realm of unconsciousness and I do this and I do that and it is all the same to me, I will not wake up. So, there has got to be enough of that kind of a friction of creating in me something; Ah, there is a purpose to this. And it is this purpose that gives the joy, not the change. The joy is that there is a means; of something that you do it for a purpose which reflects on the possibility of a kind of awareness. And it is the joy for that awareness. It is almost as if in the awareness, you find your fulfillment of life. And the accent os placed there and less and less on your body. The body, as I said many times, is quite willing to submit to it, provided the mind and the heart are in agreement on it. Alright?

QUESTION: (Ruth Axelrod) About four years ago, I made what to me was a very big discovery. I discovered that I actually lacked a real desire to see myself. This past week, I experienced, I think for the first time, a real desire to see life as it is, things as they are and myself as I am.

ANSWER: And what happened in the four years?

Q: What happened?

A: We draw a veil of forgetfulness. We are living in the present. Thank God, the past is past. It was necessary maybe. If it actually is like an experience at the present time, reminiscent of something

one had many years ago, and then you say, "How strange, all during that time it seems as if I did not know what it was to be awake." Again, I am awake. Again I have a desire to see myself as I really am. And it is as if now life comes into one. Then do not drown it out by trying to think why wasn't it that I could not know it two years ago?

Q: No, I am not.

A: So, we forget about the past? And now you are awake. And now you make up your mind that you want to stay awake. Do not let it just go again by the board. The four years were necessary for preparation. It yielded something. With this, how do I look at such a treasure? You see, I have to start to valuate. It is not something that comes easy.

Q: I think I know that to some extent.

A: And now, how do you treasure it?

Q: Well, I try to use what I know.

A: Yes. Pray. Be truly grateful. Let it, as it were, sink in as an almost momentous realization of something worthwhile.

Q: I just wanted toshare it. That's all.

A: And now I say the proper attitude towards it: to carry it as if one carries something very precious that you do not want to break but which is your own, and to which you are entitled. But fir which you have to have the proper relationship towrads something far superior than you. You understand what I mean? It is only then that I have the proper attitude when I link it up with the next highest. Only then can I understand that what is my first step if I know the second step. The relationship for oneself towards the sun, if I want to reach the planets, is that I am in contact eith the sun on order to descend again to

the level of the planets. Therefore, when I truly am grateful for anything that I experience, I am grateful to what what made that experience possible. You can call it God if you life. And then, in that attitude, you look at this not as something that is just like a step, but something that belongs to the totality of steps after steps, as if it is an evolutionary ladder which rung by rung goes up to Heaven. It is as if God is looking down and you and He are contemplating this. Such moments, if one can really make them precious, and if one has towards them the proper attitude of gratefulness, then, at such moments, it is not that what one experiences but thru such experience, I experience a contact with something that really makes me alive. If this is the case, it lasts.

Usually, we do not talk much. We do not have many questions. And there is no excuse for me in saying too many things because I would almost say, there is no difference.. As we go along, as we breathe now, as we sit now, we have obligations all the time, moments of time, moments of our time constantly flowing ~~thru~~ thru all of us. And it is that time that becomes important for each one of us. Not someone else's time, my own. ~~Know~~ Every body elsels own time, that is the opportunity for him. That is the opportunity for himself. Work on oneself is work on oneself, not work on someone else. I remember, I wish. I do. Wherevere it is, under any kind of a circumstance, Know Theyself Everywhere and Always. If we come with that, that constant thought, to a group, if we go home with that thought again and again, and when we go not to lose it, not to dilute it in all kind of little talk but to remember and to keep something as if precious within oneself. Then the solution to ones life comes a little closer. And we understand really

what is necessary to live inside and to work from there towards the outside world. Last Wednesday, I think I talked about living one day a spiritual life. It is very interesting to see what is meant by that. How to be different. And how to live ones life on a different level, as if one is light. As if one could give light. As if one can give warmth. Help inthat way, that one can be for others what they need, not what they wish, but what they need, what is good for them in the sense of consciousness. Only that give. Do not give anything else. You spoil it. In our relation towards each other, if we understand work, we help each other that way. Maybe we can. Maybe if we work hard. Maybe if we pray enough. Maybe we think, we feel, we do, we live, simply, who knows. So this week, then, maybe it is a week extraordinary. A week as if never such a week existed. Maybe as if the week is the last week you ever will live.

Good night every body.